

**THE SAYINGS OF THE
GREATEST MESSENGER
OUR MASTER MOHAMMED
(PEACE AND BLESSINGS BE
UPON HIM AND HIS FAMILY)
ON
MU'AWIYA THE SON OF ABI
SUFYAN**

**HASSAN BIN ALI ALSAQQAF
AL-HASHIMI AL-HUSAYNI
(MAY ALLAH PRESERVE HIM)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



FIRST EDITION
PUBLISHED 2019

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THE SAYINGS OF THE GREATEST MESSENGER

OUR MASTER MOHAMMED (PEACE AND BLESSINGS BE UPON HIM AND HIS FAMILY) ON MU'AWIYA THE SON OF ABI SUFYAN

WHAT HAS BEEN NARRATED ABOUT MU'AWIYA FROM SLANDER IN THE SHARIAH

Many narrations authentic and good from the greatest Messenger *Mohammed* (Peace and blessings be upon him and his family) has been narrated in condemning *Mu'awiya* the son of *Abi Sufyan*, **and the reality of *Mu'awiya's* actions confirms the authenticity of these blessed narrations because his actions were the opposite of the orders of Allah the almighty. Many scholars – purposely or unknowingly- like *Ibn Taymiyyah* and his arrogant followers have attempted to refute these blessed narrations either by interpretation or weakening or rejecting these narrations! Many scholars also followed them blindly and arrogantly without investigation!** Many narrations were also fabricated in the virtues of *Mu'awiya* by the will of *Mu'awiya* and his clan from his *Umayyad* State, so *Ibn Taymiyyah* and his followers raced to find chains for these narrations which were authenticated and later used as evidence¹! While the great scholars of *Hadith* like *An-Nas'ai*, *Ishaq Ibn Rahoya*, *Hafez Ibn Hajar* and many other great scholars of *Ahl Al Sunnah Wal Jamaa* have stated that none of the so called virtues of *Mu'awiya* are authentic.

Hafez Ibn Hajar mentions in the ((*Fateh*)) (7/104): ((That *Ishaq Ibn Rahoya*, *An-Nas'ai* and *Ismail the Maliki Judge* said: [None of the virtues of *Mu'awiya* are correct])).

The following is what has been narrated in the authentic Prophetic *Sunnah* describing the state of *Mu'awiya* and the judgement upon him

¹ In ((*Majmoo Fatawa*)) (35/64) and in ((*Al-Fatawa Al-Kubra*)) (4/259) *Ibn Taymiyyah* mentions the *hadith*: ((Oh Allah teach him the book (Quran) and Maths and protect him from punishment)). This *Hadith* is fabricated which have weak men and liars in its chains! As will be later clarified!

from the infallible Prophet (Peace and blessings be upon him and his family):

1. NARRATED IN **BUKHARI** (447, 2812) AND **MUSLIM** (2916) WITH DIFFERING WORDINGS. This is the wording of *Bukhari*: [*Ammar will be killed by the rebellious (transgressing) group. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire²*] *Ammar* said, "I seek refuge with Allah from affliction."

Ammar Ibn Yassir was in the army of *Ali Ibn Abi Talib*, the leader of family of the Prophet, fighting *Mu'awiya* and his group!

From this *Hadith* the Prophet *Mohammed* (Peace and blessings be upon him and his family) concludes:

- a) **That *Mu'awiya* and his group are the rebellious (Transgressing) group**, and the Almighty *Allah* has ordered us to fight rebellious (Transgressing) group as *Allah* states: [*But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah*] and that group didn't return to the order of *Allah* nor did its followers even till our current day!!

Say, ["My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and **Transgression without right....**"]

- b) **That *Mu'awiya* and his group are calling to hell fire**

So how can we defend someone whom he and his group are callers of hell-fire?!

² In another wording in *Bukhari*: ((*Ammar will be calling to Allah and they will be calling him to Hell-fire*)) and this *hadith* has been narrated in ((*Sahih Ibn Hiban*)) (15/553), ((*Ibn Abi Shaiba*)) (6/385), ((*Ahmed*)) (3/90), *At-Tabarani* in ((*Mujam Al-Kabeer*)) (12/395) and many other sources. *Hafez Ibn Hajar* has said in ((*Fateh Al Bari*)) (1/543): [*This Hadith ((Ammar will be killed by the rebellious (Trangessing) group)) has been narrated from a large number of Sahaba including Qatada Ibn Naman as mentioned earlier, Um Salama in Muslim, Abu Huraira in Tirmithi, Abdullah Ibn Amro Ibn Al-A's in An-Nasai, Uthman Ibn Affan, Hudayfa, Abu Ayub, Abu Rafa, Khuzaima Ibn Thabit, Mu'awiya, Amro Ibn Al-A's, Abu Al Yaser, and Ammar himself all in At-Tabarani and others most of which are authentic or good, and has a number of others companions which is too long to mention*].

Are we not shy from our master Prophet *Mohammed* (Peace and blessings be upon him and his family) that doesn't speak out of desire Indeed (his speech) is revelation that is revealed?!

- c) **That *Ali* and his group which have *Ammar* are callers to Paradise and to *Allah*!** How can we say after that: that *Mu'awiya* was mistaken and he had one reward and the Prophet *Mohammed* (Peace and blessings be upon him and his family) says: that his group will be calling to hell-fire?! Can someone calling to Hell-fire really have reward?!

Where are the believers that follow *Allah* and his messenger (Peace and blessings be upon him and his family)?!

[It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.](Al-Ahzab: 36)

Hafez Ibn Hajar states in ((*Fateh Albari*)) (1/543):

[This Hadith is one of the signs of the Prophecy and has a clear virtue for Ali and Ammar and a refutation for the Nawasib that claim that Ali was not right in his war].

The truth is that the person who said this is *Ibn Taymiyyah Al-Hirani* that some people describe as the *Sheikh of Islam*! Even though this title is forbidden in *Islam* especially for someone like him who authenticates the *Hadith* that *Allah* is in the image of the young man with a shaved beard and believes in its apparent and also says that it's a vision of the eye and not a dream³!!

Allah Almighty is indeed Greater than this and [*Glory be to your Lord, the Lord of Dominion, above what they attribute to him*].

Ibn Taymiyyah says about *Ali* (May *Allah* be pleased with him) in ((*Minhaj As-Sunnah*)) (4/500 and 2/232 from another edition):

³ That is in his book ((*Tasees Fi Al-Rad Ala Asas At-Taqdees*)) (3/241) in the handwritten edition.

[It should be said to the Rafidah: if the Nawasib told you: Ali permitted the blood of the Muslims, and fought them without an order from Allah or his Messenger for his political position and the Prophet (Peace and blessings be upon him and his family) said: (The Swearing at a Believer is transgression and his killing is disbelief) and also said: (Don't return after me as disbelievers each of you killing each other) Then Ali would be a disbeliever, Their argument would not be stronger than yours, because the Hadiths they are using are authentic.

Also they will say: Killing humans is corruption and whoever killed for his obedience is in indeed wanting of political position and corruption on this earth. And this is the state of Pharoah...]!! Ibn Taymiyyah seems to have forgotten that Mu'awiya was the one who killed innocent lives without any right and as transgression! Ibn Taymiyyah doesn't apply these principles on Mu'awiya and in fact went to the extent of comparing Ali to the Pharaoh and he doesn't compare Mu'awiya to that!!

Indeed you should contemplate how he supported the evidence of the Nawasib that Ali (May Allah be pleased with him) would be a *Kafir* (disbeliever) according to the evidences that are more authentic in his opinion!!

The Nawasib that say these claims are indeed himself and no one else!! *Ibn Taymiyyah* is inventing statements and attributing it to unknown people which are in fact his own sayings and beliefs!!

This poor man forgot the saying of Allah the Almighty in the *Quran*: (*Fight the Transgressors*) and the narration from the Prophet (Peace and blessings be upon him and his family) in the authentic books about that group which will be calling to hell fire! So he narrates from his Nawasib brothers the opinion of the disbelief of Ali and supports them and states that their evidences are stronger!!

These Nawasib that attack the major companions (May Allah be pleased with them) view that the *Takfeer* of Ali is a simple matter and just simply softly criticising Mu'awiya is clear deviation and will claim that it is destroying the religion from its pillars!

Ibn Taymiyyah seems to have forgotten the quote of *Ali* (May Allah be pleased with him): *((I have been ordered to fight the Al-Naakithin (People of battle of Camel), Wal-Qasitin (Mu'awiya and his clan), and Wal-Mariqin (Khawarij)))* and the narration of the Prophet (Peace and blessings be upon him and his family): *((There are of you who will fight for the interpretation of the Quran like I fought on its Revelation))*. *Abu Bakr* said: *Is it me Oh Messenger of Allah?* He said: *((No))*. *Umar* said: *Is it me Oh Messenger of Allah?* He said: *((No, but the cleaner of the shoe))*. And the Prophet had given his shoe for *Ali* to clean. Narrated in *((Sahih Ibn Hiban))* (15/385), *((Abu Ya'la))* (2/341) and he authenticated it and *Al-Haythami* said in *((Al-Mijma))* (5/186): *((Narrated by Abu Ya'la and its narrators are the narrators of Bukhari and Muslim))*.

And this is why the small number of companions that didn't participate in the fighting and didn't fight with *Ali* and the group which were calling to Paradise later regretted in their lives! *Ibn Umar* said:

((I did not regret anything from the matter of this verse except that I didn't fight the transgressing group as Allah Almighty ordered)). Narrated by *Al-Hakim* in *((Mustadrak))* (3/115) and it is authentic.

At-Thahabi in *((Siyar Alam An-Nubala))* (2/177): *((There is no doubt that Aisha regretted completely her journey to Basra and her appearance at the day of the Camel ...))*.

Ibn Taymiyah says in *((Minhaj As-Sunnah))* (4/514):

[*Ali* is unable to fight the Apostates who are also disbelievers]. This is very disrespectful to say such thing, or either he himself is directed by arrogance!

Hafez Ibn Hajar says in *((Durar Al-Kamina))* (1/155) that *Ibn Taymiyah* said about *Ali*:

[Some accused him of hypocrisy because of what he said about *Ali* earlier, and that he(*Ali*) was disappointed as he left (the world), and he tried to take the Caliphate multiple times but was unable to, and he fought for politics not for religion, and for his saying that he was loving of position, and that *Uthman*

loved wealth, and that Abu Bakr became Muslim as an old man knowing what he is saying whereas Ali converted to Islam as a boy and the Islam of a boy is not accepted in an opinion ⁴....

And for what he said about the engagement of the daughter of Abu Jahl and he died and didn't forget her....

And the story of Abi Al-A's Ibn Rabi and what was understood from it. It is these things that they accused him of.

So they accused him of hypocrisy because of the narration of the Prophet (Peace and blessings be upon him and his family): No one hates you but a Hypocrite... And when he would be judged for these things he would say I didn't mean that I meant something else! He would then mention a strange interpretation...].

The Nawasib and the blind find what Ibn Taymiyyah says about Ali and other companions to be a simple matter but to criticise Mu'awiya in their eyes is to destroy Islam!

*Ibn Hajar states in ((Lisan Al-Mizan)) (6/319-320) about Ibn Taymiyyah: [How many times would he exaggerate when refuting the Rafidi **which led him to devalue Ali (May Allah be pleased with him) sometimes**].*

Whereas we see Ibn Taymiyah in his books praising Mu'awiya and defending him strongly!

2) IT HAS BEEN PROVEN IN THE AUTHENTIC NARRATIONS THAT MU'AWIYA USED TO ORDER THE PEOPLE TO CURSE ALI (MAY ALLAH BE PLEASED WITH HIM).

And this is a great sin as according to the *Shariah*:

Narrated in *Sahih Muslim* (2404) by Amer Ibn Sa'ad Ibn Abi Waqas from his father:

[Mu'awiya Ibn Abi Sufyan ordered Sa'ad (ie to swear) then he said: What prevents you from abusing Abu Turab (Hadrat 'Ali), whereupon he said: It is because of three things which I remember Allah's Messenger (Peace and

⁴ See ((Minhaj As-Sunnah)) (7/155)

blessings be upon him and his family) having said about him that I would not abuse him and even if I find one of those three things for me, it would be more dear to me than the red camels. I heard Allah's Messenger (Peace and blessings be upon him and his family) say about 'Ali as he left him behind in one of his campaigns (that was Tabuk). 'Ali said to him: Allah's Messenger, you leave me behind along with women and children. Thereupon Allah's Messenger (Peace and blessings be upon him and his family) said to him: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there is no Prophet hood after me.

And I (also) heard him say on the Day of Khaibar: I would certainly give this standard to a person who loves Allah and his Messenger, and Allah and his Messenger love him too. He (the narrator) said: We had been anxiously waiting for it, when he (the Holy Prophet) said: Call 'Ali. He was called and his eyes were inflamed. He applied saliva to his eyes and handed over the standard to him, and Allah gave him victory. (The third occasion is this) when the (following) verse was revealed: "Let us summon our children and your children." Allah's Messenger (Peace and blessings be upon him and his family) called 'Ali, Fatima, Hassan and Husain and said: O Allah, they are my family.]⁵

So contemplate on how Mu`awiya used to order the companions to swear at Ali (May Allah be pleased with him).

Narrated in *Ibn Majah* (121) with an authentic chain⁶ from Sa`ad Ibn Abi Waqas:

[Mu`awiya came on one of his pilgrimages and Sa`ad entered upon him. They mentioned `Ali, and Mu`awiya abused (swore) him⁷. Sa`ad became angry and said: 'Are you saying this of a man of whom I heard the Messenger of Allah (Peace and blessings be upon him and his family) say: "If I am a person's Mawla, `Ali is also his Mawla." And I heard him say: "You are to me like Harun was to Musa, except that there will be no Prophet after me." And I heard

⁵ Narrated by *Muslim* (2404), *Tirmithi* (3724) and others.

⁶ Authenticated by *Al-Albani* in ((*Sahih Ibn Majah*)) (1/26).

⁷ Which means he swore at him!

him say: "I will give the banner today to a man who loves Allah and His Messenger].

This narration is clear that *Mu'awiya* used to abuse and swear at *Ali*!!

Mu'awiya used to order his followers and leaders to swear at *Ali* and order others to do so too:

Narrated in *Sahih Muslim* (2409) from the companion *Sahl Ibn Sa'ad*:

[A person from the offspring of Marwan was appointed as the governor of Medina. He called Sahl bin Sa`ad and ordered him to abuse `Ali. Sahl refused to do that. He (the governor) said to him: If you do not agree to it (at least) say: May Allah curse Abu Turab. Sahl said: There was no name dearer to `Ali than Abu Turab (for it was given to him by the Prophet himself) and he felt delighted when he was called by this name....]

With this said, *Mu'awiya* used to clearly swear at *Ali* (May Allah be pleased with him) and order the people to do so. It has been authentically narrated that the Prophet (Peace and blessings be upon him and his family): **[Who so ever swears at Ali has indeed sworn at me]**.

Narrated by *Ahmed* in his ((*Musnad*)) (6/323) with an authentic chain by *Abi Abdullah Al Jadali* said:

[I entered upon Um Salama and she said: How is the Prophet (Peace and blessings be upon him and his family) being sworn at among you?! I said: I seek refuge with Allah from that. She said: I heard the messenger of Allah (Peace and blessings be upon him and his family) say: Who so ever swears at Ali has indeed sworn at me].⁸

Al-Hakim also narrated this (3/121) and added: **[and whoever curses me has cursed Allah]**.

⁸ Authenticated by *Shuaib Al-Arnaut* in his annotation of the ((*Musnad*)) (44/329) and *Al-Albani* Authenticated it (3332), narrated by *An-Nasai* in ((*Kubra*)) (5/133) and has multiple narrations as mention by *Al-Haythimi* in ((*Mijma Al-Zawaid*)) (9/130).

It has other wordings by other narrators; including *Ibn Abi Shaiba* (12/76-77), *At-Tabarani* in ((*Kabir*)) (23/322) and *Abi Yala* (12/444) and others.

The swearing of *Mu'awiya* and his clan at *Ali* (May *Allah* be pleased with him) is a popular matter in fact it is *Mutawatir* (successive) and requires a book on its own⁹.

So in conclusion, *Mu'awiya* was swearing at *Ali* and ordering others to do so too and the Prophet (Peace and blessings be upon him and his family) says: ((*Who so ever swears at Ali has indeed sworn at me*)).

So are you going to be with the Prophet (Peace and blessings be upon him and his family) or with *Mu'awiya* that swore at *Ali* knowingly that whoever does so has sworn at Prophet (Peace and blessings be upon him and his family)?!

And how can we defend someone who swears *Ali* (May *Allah* be pleased with him) and hence swears at the Prophet (Peace and blessings be upon him and his family)?!

3) THE SUPPLICATION OF THE PROPHET (MAY ALLAH NOT FILL HIS BELLY).

The Prophet's (Peace and blessings be upon him and his family) supplication has been accepted by *Allah* and he never felt full after that¹⁰. Even *At-Thahabi* witnessed that he would eat a lot¹¹, which is why his

⁹ Also narrated in ((*Musnad Ahmed*)) (1/187), ((*Abi Dawood*)) (4649, 4650) and others with an authentic chain which narrates the objection of *Saeed Ibn Zaid* on *Al-Mogeera Ibn Shu'ba* that someone cursed *Ali Ibn Abi Talib* (Peace be upon him) in his presence, *Saeed Ibn Zaid* said: ((*Oh Mogeera Ibn Shuba! Can't you hear that the companions of the Prophet (peace and blessings be upon him and his familu) are being sworn at in your places and you do not condemn or change it?*)). Even *Al-Albani* authenticated this in ((*Sahih Abi Dawood*)) (3/880/3887).

Also narrated by ((*Ibn Abi Asim*)) (1350) from *Abdulrahman Ibn Al-Baylamani* said: [We were with *Mu'awiya* and a man swore at *Ali* (May *Allah* be pleased with him) and swore and swore and *Saeed Ibn Zaid Ibn Amro Ibn Nafeel* said: Oh *Mu'awiya* *Ali* is being sworn at in your presence and you don't condemn or change!! I heard the messenger of *Allah* say: (You are to me like what *Aaron* was unto *Moses*)].

¹⁰ *At-Thahabi* says in ((*Siyar Alam An-Nubala*)) (3/123): [That *Al-Hakim* added that *Mu'awiya* never felt full after that].

¹¹ *At-Thahabi* says in ((*Siyar Alam An-Nubala*)) (3/124): [That *Mu'awiya* was considered from the big eaters].

belly became deformed and was unable to give sermons except by sitting down. He was also the first to give sermons while sitting in Islam¹².

Narrated in *Sahih Muslim* (2604) from *Ibn Abbas* (May Allah be pleased with him) that the Prophet (peace and blessings be upon him and his family) said to him:

[Go and call Mu'awiya. I returned and said: He is busy in taking food. He again asked me to go and call Mu'awiya to him. I went (and came back) and said that he was busy in taking food, whereupon he said: May Allah not fill his belly!]

Imam An-Nas'ai, author of the *Sunan*, was killed because of this matter in the Sham! *At-Thahabi* mentions in ((*Tathkerat Al-Hufad*)) (2/699) that *An-Nas'ai* said:

*[I entered Damascus and the haters of Ali were many so I created the book of Virtues (of Ali) so maybe Allah may guide them]*¹³.

At-Thahabi says in ((*Siyar Alam An-Nubala*)) (14/132): [*An-Nas'ai* left Egypt at the end of his life towards Damascus, there he was asked about *Mu'awiya* and what has been narrated about his virtues, so he said: Does he not accept that we are not even mentioning him (i.e. his negatives)?! So they continued beating him up till they removed him from the mosque ... *Al-Daraqutni* said: He left to go to Hajj and was trialled in Damascus and achieved martyrdom].

At-Thahabi says in ((*Siyar Alam An-Nubala*)) (14:129-130):

¹² Narrated by *Ibn Abi Shaiba* in his ((*Musanaf*)) (7/237), ((*Ahad walMuthani*)) (1/380), ((*Fateh Al-Bari*)) (2/401), and ((*Siyar Alam An-Nubala*)) (13/485) that the Prophet's *Sunnah* (Peace and blessings be upon him and his family) is to give sermons while standing.

¹³ See ((*Tahtheeb Al-Kamal*)) (1/338) for *Al-Mizi*, ((*Tahtheeb At-Tahtheeb*)) (1/33) for *Hajez Ibn Hajar* and ((*Kashef Al-Donoon*)) (1/706).

[They told him (i.e. An-Nas'ai): Why don't you narrate the virtues of Mu'awiya... He said: what should I narrate: Oh Allah never fill his belly?! So the questioner didn't respond].

At-Thahabi says about Mu'awiya: That Mu'awiya was considered from the big eaters.

This is an important confession from him because *At-Thahabi* admits that the Prophets (Peace and blessings be upon him and his family) supplication was accepted.

This is also a refutation to those who reject or interpret the *Hadith* ((Oh Allah never fill his belly)) and use the *Hadith* ((Oh Allah whomsoever I cursed or swore at make it reward and mercy for him)) therefore it becomes a virtue!!

Furthermore, the interpretation of the Prophets (Peace and blessings be upon him and his family) saying: ((Oh Allah never fill his belly)) as in *Sahih Muslim* (2604) that it's a virtue because of the *Hadith*: ((Oh Allah whomsoever I cursed or swore at make it reward and mercy for him)) **is a false interpretation for two main reasons:**

Firstly, *At-Thahabi* admits that Mu'awiya was from the big eaters! Hence the Prophet's supplication was accepted! That is why he was unable to deliver sermons except by sitting which proves the Prophets supplication was accepted¹⁴! This is clear slander for Mu'awiya!

Secondly, the *Hadith* is clearly specific not general! *Muslim* narrated (2603) from *Anas Ibn Malik*: ((So for any person from amongst my Ummah whom I curse **and he in no way deserves it**, let that, O Lord, be made a source of purification and purity and nearness to (Allah) on the Day of Resurrection)).

¹⁴ As in ((*Siyar Alam al Nubala*)) (3/156-157), ((*Fateh Al-Bari*)) (2/401), ((*Musanaf Ibn Abi Shaiba*)) (7/247), ((*Al-Ahad Wal-Muthani*)) (1/380) and also narrated By *Al-Khateeb* in ((*Modeh Owham Al-Jama Wal-Tafreeq*)) (1/348) from *Jaber Ibn Samora* said: [I saw the Prophet (peace and blessings be upon him and his family) give sermons standing and whosoever says otherwise is a liar]. This proves that Mu'awiya or his clan used to claim that the Prophet (Peace and blessings be upon him and his family) used to give sermons while sitting to justify for Mu'awiya sitting in the sermons.

Furthermore, the addition of the statement ((*and he in no way deserves it*)) in this narration, makes this interpretation very weak. As known in science of *Usool*, that if the evidence is not clear it cannot be used as evidence.

4) IMAM AHMED IBN HANBAL NARRATES MU'AWIYA USED TO DRINK ALCOHOL IN HIS CALIPHATE:

Allah says: [*Indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.*] and the Prophet (Peace and blessings be upon him and his family) said: ((*When an adulterer commits illegal sexual intercourse, then he is not a believer at the time, he is doing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it*)) Narrated in *Bukhari* (2475).

The narrations in the condemning of the drinker of alcohol are many and popular and its prohibition is very well known.

Narrated by *Ahmed Ibn Hanbal* in his ((*Musnad*)) (5/347) from *Abdullah Ibn Burayda* said: [*I and my father entered Upon Mu'awiya and then he sat us down on the mats, then we were served with food and we all ate. Then we were served with drinks and (only) Mu'awiya drank and then he served my father and said: I haven't drank this since the Prophet (peace and blessings be upon him and his family) forbid it*].¹⁵

Hafez Al-Haythimi in ((*Mijma Alzawaid*)) (5/42) said: ((*Its men are the narrators of Bukhari and Muslim*)).

In fact, *Mu'awiya* also had caravans of alcohol which he would sell. *At-Thahabi* narrates in ((*Siyar Alam An-Nubala*)) (2/9-10) a story of *Mu'awiya* selling Alcohol:

[*Yahya Ibn Salim* from *Ibn Khuthaym* from *Ismail Ibn Abaid Ibn Rafa* from his father: That *Obada Ibn Al-Samit* was in *AlSham* and a caravan of alcohol went passed him, he said: What is this? Is it Oil? They said: **No it is Alcohol being**

¹⁵ *Shuaib Al-Arnaout* in his annotation on ((*Siyar Alam An-Nubala*)) (5/52) said its chain is good and the narration is in ((*Tareekh Dimashq*)) (27/127) by *Ibn Asaker*.

sold for X¹⁶. So he took a blade from the shopping mall and destroyed every container. Abu Huraira at the time was in Alsham, so X sent for Abu Huraira and said: Can you please stop your brother Obada Ibn Alsamit?! In the day he goes to the shopping malls and corrupts the Thimi businesses, and in the night he sits in the Masjid doing nothing but swearing at us and calling out our mistakes. So Abu Huraira went to Obada: Oh Obada, please leave Mu'awiya and whatever he wants to sell¹⁷. He said: You were not with us when we pledged Allegiance that we will listen and obey and enjoy the good and forbid the evil and not fear anyone but Allah, Abu Huraira remain silent. Then X sent a letter to Uthman that Obada has corrupted Al-Sham on me¹⁸]¹⁹.

Obada also objected against many forbidden things Mu'awiya used to do including his dealing with interest as authentically narrated in *Sahih Muslim* (1587) and *Sunan An-Nas'ai* (7/275 or 4562).

Mu'awiya was not the only one who used to trade with alcohol. Many of his clan and leaders were also trading with alcohol at the time of Umar's Caliphate (May Allah be pleased with him). It has been authentically narrated that Umar Ibn Al-Khattab (May Allah be pleased with him) cursed Samura because he was the first to sell alcohol (Samura was from Mu'awiya's clan and top leaders!!):

Narrated by *Sahih Muslim* (1582) from *Ibn Abbas* that he said: [This news reached Umar that Samura had sold wine, whereupon he said: May Allah destroy Samura; does he not know that Allah's Messenger (Peace and blessings be upon him and his family) said:" Let there be the curse of Allah upon the Jews that fat was declared forbidden for them, but they melted it and then sold it"?]

¹⁶ X is Mu'awiya as is exposed later in the narration. Usually if they want to cover someone's mistakes or crimes that will replace the name with X or a man, so they cover up for him!

¹⁷ This statement exposes who is really meant by X, so contemplate and stop the defending of the criminals!

¹⁸ Poor man, Obada didn't leave him to sell alcohol and corrupted his business!

¹⁹ This story is narrated by *Ibn Asaker* in ((*Tareek Dimashq*)) (7/211) and *Shuaib Al-Arnaout* said in his annotation on ((*Siyar Alam An-Nubala*)) (2/10): ((Its chain can be good)). I say: This is good that *Sheikh Shuaib* said this and great thanks to him!

It is also narrated in *Bukhari* (2223) however it has been replaced with X instead of *Samura's* name to cover up on his crime!

It has also been narrated in the *Sunan* of *Saeed Ibn Mansour* (819) with a good chain from *Ibn Umar: Umar Ibn Al-Khattab* (May Allah be pleased with him) said: ((**May Allah curse X** he was the first to sell Alcohol²⁰, the selling of it is not permitted except for the one who it is permitted to eat or drink it)).

Of course *Umar Ibn Al-Khattab* (May Allah be pleased with him) did not say X, he mentioned his name, but the narrators covered up his name fearing *Mu'awiya* and *Bani Ummayah* or it could be simply because they want to cover up for him! It is clear also that the X is referring to *Samura* because in the *musnad* of *Umar Ibn Al-Khattab* by *Yaqoub Ibn Shaiba* (1/47) from *Taoous* said: ((The news reached Umar that *Samura* had sold alcohol)).²¹

In addition, the servant of the family of *Mu'awiya* was *Wahshi Ibn Harb* who would not leave alcohol even after entering Islam and until the time of *Mu'awiya* in Sham:

Hafez Ibn Hajar says in ((*Tahtheeb At-Tahtheeb*)) (11/99) about *Wahshi*:

[He lived in Hems and was addicted to alcohol. Umar used to give him Two thousand then reduced it to three hundred because of the alcohol addiction].

Hafez Ibn Hajar said in ((*Fateh Al-Bari*)) (7/368):

[In a narration from *AbdulRahman Ibn Yazid Ibn Jabir*: I left with *UbaidUllah Ibn Adi* in a conquest in summer at the time of *Mu'awiya*, and we stopped by Hems on our journey.

He said (Can we meet *Wahshi*) *Ibn Harb* the servant of *Jabeer Ibn Mutam*.

He said (Ask him about the killing of *Hamza*) in the narration of *AlKashmeheni* and ask him about the killing of *Hamza*, *Ibn Ishaq* added: and how he killed him.

²⁰ Narrated by *Ibn Abi Shaiba* (7/271).

²¹ As previously mentioned narrated in *Sahih Muslim* (1582) with *Samura's* name and in *Bukhari* (2223) without his name as usual!!

He said: (We asked about him and they said) in the narration of Ibn Ishaq²²: A man said to us that he was intoxicated with alcohol so if you find him awake: He may speak Arabic so ask him or if not then leave him. In the Tayalosi ²³ narration: if you find him intoxicated with alcohol don't ask him.] This is very clear that Wahshi, the killer of Hamza, was addicted to alcohol even after his Islam!

5) OBADA IBN AL-SAMIT SAYS THAT MU'AWIYA ORDERS HIM WITH WHAT IS REJECTED AND UTHMAN IBN AFFAN ACKNOWLEDGES THAT.

In ((Mustadrak Al-Hakim)) (3/357) from Ubaid Ibn Rafah:

[Obada Ibn Al-Samit stood up one time in the house of Uthman Ibn Affan (May Allah be pleased with him); and said: I heard the messenger of Allah (Peace and blessings be upon him and his family) say:

*((After me will be leaders who will enjoin you with what you reject, and forbid you with what you Accept, so there is no obedience to whoever disobeys Allah)).... **By Allah Mu'awiya is one of those** and Uthman didn't reply anything²⁴].*

I say: This proves that Uthman Ibn Affan accepts the slander of Mu'awiya by Obada!!

²² It is an authentic narration by Ibn Ishaq narrating in ((Sunan Al-Kubra)) by Al-Bayhaqi (9/97). It is also mentioned by At-Thahabi in ((Siyar Alam An-Nubala)) (1/174).

²³ Narrated by Al-Tayalosi (Page 186) with an authentic chain with the same chain as Bukhari. Also narrated in ((Sunan Al-Kubra)) by Al-Bayhaqi (9/97) and Bukhari's narration doesn't have that Wahshi was addicted to alcohol!

²⁴ Authentic. The Hafez Sayid Ahmed Ibn As-Sidiq Al-Gumari Al-Hasani in ((Al-Madawi)) (4/251): [The Hadith is correct and At-Thahabi used Tadlees as an excuse as he said Abdullah Ibn Waqid narrated this only himself however Abdullah the mentioned is not the only narrator. In Mustadrak itself, after two chains that Al-Hakim authenticates and At-Thahabi agrees, but At-Thahabi needs to claim that Abdullad Ibn Waqid is the only narrator because the Hadith is condemning Mu'awiya and Bani Ummayah. At-Thahabi cannot handle to hear a slander on Bani Ummayah and Mu'awiya but he may be fine to hear that on the family of the Prophet and Ali (Peace and blessings be upon them)].

6) HADITH: ((THE FIRST TO CHANGE MY SUNNAH IS SOMEONE FROM BANI UMMAYAD)) AUTHENTIC and it is authenticated by *Al-Albani* in his *Sahih* (4/329 or 1749).

Also, it is narrated by *Ibn Abi Shaiba* (7/260) from *Abi Thar*, and by *Ibn Adi* in ((*Al-Kamel*)) (3/164) narrated in the wording: ((*The matter of my Ummah will be ruled by justice until a man takes over from Bani Ummayad*))²⁵.

7) A CLEAR AUTHENTIC NARRATION THAT MU'AWIYA WILL NOT DIE ON THE RELIGION OF ISLAM:

It has been narrated with an authentic chain by *Al-Baladuri* (Passed away 270H) in ((*Tareekh Al-Kabeer*)):

[*Narrated by Ishaq from 'Abd al-Razzaq from Ma'mar from Ibn Taoous from his Father that Abdullah Ibn Amro Ibn Al-A's said: I was sitting with the Prophet (Peace and blessings be upon him and his family) and then he said: ((The next person to be entering from here when he dies he will not die on my religion)). I said: I had left my father outside dressing and I was scared it was him. Then Mu'awiya entered.*]

The chain is authentic.

The *Hafez Sayid Ahmed Ibn As-Siddiq Al-Ghumari* said in ((*Junat Al-Attar*)) (2/154):

((*This Hadith is authentic based on the men of Muslim. It removes any doubt for any confused believer about this tyrant and destroys any argument that may*

²⁵ This Hadith is good. Narrated by *Al-Bazar* (4/109) from *Abi Obeida*, *Al-Harith Ibn Abi Usama* (2/642), *Abu Yala* (2/175-176), and *Nuaim Ibn Hamad* in ((*Fitan*)) (1/280-282). *Hafez Al-Haythami* said in ((*Mijma Al-Zawaid*)) (5/241): ((*Narrated by Abu Yala and AlBazar and the men in Abu Yala are the men of Bukhari and Muslim except that Mukhool never met Aba Obeida*)).

In ((*Tareekh Qazween*)) for *Al-Rafaei* (1/475) from *Hisham Ibn Ourwa* from his father from *Jabir* from *Abu Obeida*. *Al-Manawi* in ((*Fayd Al-Qadeer*)) (3/94 or 2841) that it was also narrated by *Al-Rowyani* and *Ibn Asaker*. The *Sayed Hajez Ahmed Ibn As-Sadiq Al-Gumari* in *Al-Madawi* said that *Al-Dolabi* narrated it in *Al-Kuna* (1/163) from *Abu Thar*.

be argued. Strangely you will hear that many of the narrators have this Hadith in their books but they say: X entered and don't mention the name of Mu'awiya to cover up for him and their ways of Nasb and hatred of the family of the Prophet (Peace and blessings be upon them). So praise to Allah for protecting this religion regardless of the distortions they may attempt)).

In ((Mijma Al-Zawaid)) (5/243), it mentions the Hadith in At-Tabarani with (a man entered) like that wording!

Furthermore, supporting this Hadith is the Hadith narrated by Al-Bazar in his Musnad (6/46) by the companion Al-Miqdad Ibn Al-Aswad (May Allah be pleased with him) said:

[By Allah we do not guarantee anybody paradise until we know on what belief they died especially after the Hadith I heard from the Prophet (Peace and blessings be upon him and his family) says: The heart of the son of Adam is more changing than destiny)].

Al-Bazar said after the Hadith: *[The correct for me is that it's (the saying of) Miqdad and its chain is good]*.²⁶

The companions are from the sons of Adam and they are not infallible unlike the Prophets (Peace and blessings be upon them) which are infallible!

8) MU'AWIYA'S KILLING OF THE GREAT COMPANION HIJR IBN ADI (MAY ALLAH BE PLEASED WITH HIM) BY EXECUTION BECAUSE HE OBJECTED TO THE SWEARING OF ALI!! AND HIS KILLING FOR ABDULRAHMAN IBN UDAIS WHICH IS ONE OF THE PEOPLE OF THE TREE!:

At-Thahabi said in ((Siyar Alam An-Nubala)) (3/466) about Hijr Ibn Adi: *[Ibn Awon said from Mohammed (Ibn Sireen) said: when Hijr was brought he*

²⁶ It is narrated by At-Tabarani in ((Mujam Al-Kabeer)) (20/252). The Wahabi Salafi Hamdi said in the annotation of this Hadith: *[Our sheikh said in the Silsila As-Saheeha (2/703): This isnad (chain) is authentic based on Muslim's conditions]*.

said bury me in my clothes as I will be resurrected as angry²⁷. Ibn Awon narrates from Nafe'i said:

Ibn Umar was shopping, when the news of the killing of Hijr arrived and he was overtaken by weeping. Narrated by Hisham Ibn Hassan Albakro from Mohammed: When Hijr was brought forward to Mu'awiya he said: Salamu Alaikum oh Leader of the Believers! He said: Am I really the leader of the Believers!? Kill him. He then prayed two units of Salah then said to his family: don't remove any of the chains nor wash any of my blood because I will be challenging Mu'awiya at a great place²⁸. Hafez Ibn Hajar said in ((Isaba)) (1/315): [He was killed in Marj Athra from an order by Mu'awiya²⁹, and Hijr was the one who conquered it and was destined to die in it]. Ibn Hajar had said before that:

[Hijr Ibn Adi witnessed Qadisiya and after that battle of the Camel, Siffin and was one of the leaders of Ali]. Al-Bukhari (3/72) and Ibn Abi Hatim (3/266) both said: [He was killed during the time of Aisha].

Some of the arrogant people who Allah has blinded say that it doesn't hurt Mu'awiya that he killed Hijr and other of the companions because he was doing it as *Ijtihad* (interpretation)! This opinion is weak and against the clear evidence of the Quran and against the Prophet (peace and blessing be upon him) saying: ((The killer of Ammar is in Hell-Fire))³⁰ and against the saying in Bukhari (447) that: ((Ammar will be killed by the

²⁷ Narrated in Ibn Abi Shaiba (6/446) with an authentic chain.

²⁸ Narrated by Al-Hakim in ((Mustadrak)) (3/469) and narrated by a number of companions (May Allah be pleased with them) who fought with Ali like Ammar Ibn Yasir and Zaid bin Sahwan that they said: ((Don't wash my clothes or wash my blood as I will meet in the day of judgment like this)), as can be found in ((Talkhees Al-Habeer)) (2/144), ((Tabaqat Ibn Sa'ad)) (3/262), ((Tareekh Baghdad)) (8/439), ((Musanaf 'Abd al-Razzaq)) (3/542), ((Tareekh Al-Bukhari)) (3/397), ((Tamheed)) for Ibn 'Abd al-Barr (24/245-246), ((Sunan Al-Bayhaqi)) (8/186) and many others.

²⁹ Ibn Sireen said Hijr was killed by an order of Mu'awiya as in Musanaf 'Abd al-Razzaq (3/242), (5/273) and its chain is authentic.

³⁰ It is an authentic narration narrated by Ahmed (4/372) and Ibn Sa'ad in ((Tabaqat)) (3/260) and authenticated by Al-Albani in his ((Sahih)) (5/18/2008).

rebellious (transgressing) group. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire)).

The Wahabis deny that Hijr was a companion based on claims of some of the contemporary scholars which is not based on evidence!! Many great scholars of *Ahl Sunnah Wal Jamaa* have stated that he is a companion including:

Al-Hakim said in ((Mustadrak)) (3/479): [The mentioning of the virtues and death of Hijr Ibn Adi which was known as the young (Rahib) of the companions of Mohammed (peace and blessing be upon him).]

At-Thahabi said in ((Siyar Alam An-Nubala)) (3/463):

*[Hijr Ibn Adi ... the father of Abdul-Rahman, **the Martyr, he has companionship and arrival** (to the Prophet (peace and blessings be upon him and his family)).]*

Some will attempt to deny that he is a companion to attempt to decrease the severity of the crime! For the sake of argument let us assume he is not a companion, is he not a believer and a pious person?! *Allah says: [But whoever kills a believer intentionally - his recompense is Hell, wherein he will Abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.]* (Al-Nisa: 93)

Ibn Kathir mentions in ((Bidaya Wal Nihaya)) (6/226):

[Yaqoub Ibn Sufyan said: from Ibn Baker, from Ibn Lohay'a, from Al-Harith, from Yazid, from Abdullah Ibn Zarir Al-Gafaqi said: I heard Ali Ibn Abi Talib say: Oh people of Iraq, seven of you will be killed in Athra like the people of Akhdood.³¹

³¹ Also narrated by Aisha, the mother of the believers: *((Some People will be killed in Athra whom Allah and the heavens will be angered by))*. Narrated from Yaqoob Ibn Sufyan by Ibn Asaker in *((Tareek Dimashq))* (12/226) and the chain has a gap. However, the story is very popular and even Al-Albani narrated Aisha's narration in his weak compilation (3723) and classified as weak! This is very good from someone like him to not claim it's fabricated or severely weak.

So Hijr Ibn Adi and his supporters were killed.....

Al-Bayhaqi said: Ali will not know such information except that he heard it from the Prophet (Peace and blessing be upon him and his family)].

9) THE KILLING OF ABDULRAHMAN IBN UDAIS ALBALAWI WHICH IS FROM THE PEOPLE OF THE ALLEGIANCE OF RIDWAN (PRAISED). He is one of the companions that Mu'awiya killed. At-Thahabi said in ((Tareekh Al-Islam)) (3/531): [He has companionship and gave allegiance under the tree and has narrations... He was one of those who rebelled against Uthman and went with those to fight him³², and then Mu'awiya managed to get hold of him and prisoned him with a group of others. He managed to escape however was recaptured in the mountains of Lebanon and was killed. Before he was executed, he told his capturers: Woe to you! Fear Allah in my blood as I am from the people of the tree, they said: The trees in the mountain are many and then killed him....]

10) IN SAHIH BUKHARI MU'AWIYA SAYS THAT HE AND HIS SON (THE FASIQ) IS MORE WORTHY OF THE CALIPHATE THAN UMAR IBN ALKATTAB AND HIS SON ABDULLAH. MU'AWIYA BELIEVES THAT HIS FASIQ SON IS MORE WORTHY THAN UMAR IBN ALKATTAB AND HIS SON FOR THE CALIPAhte.

Narrated in *Sahih Bukhari* (4108) that Ibn Umar said: [I went to Hafsa I said, 'The condition of the people is as you see, **and no authority has been given to me.** Hafsa said, (to me), 'Go to them, and as they (i.e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.' "So Hafsa did not leave Ibn `Umar till we went to them. When the people differed. Muawiyah addressed the people saying,

"If anybody wants to say anything in this matter of the Caliphate, **he should show up and not conceal himself, for we are more rightful to be a Caliph than he and his father.**" On that, Habib bin Masalama said (to Ibn Umar), "Why don't you reply to him (i.e. Muawiyah)?" `Abdullah bin Umar said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, **He who fought against you and against your**

³² Mu'awiya rebelled against Ali and set forth his fighting!

*father for the sake of Islam, is more rightful to be a Caliph,*³³ but I was afraid that my statement might produce differences amongst the people and cause bloodshed³³, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Habib said, "You did what kept you safe and secure (i.e. you were wise in doing so).]

Mu'awiya clearly in this narration says that he and his son are better than the second rightly guided Caliph and more worthy than him and his son Abdullah Ibn Umar.

Ibn Taymiyyah says in ((Minhaj As-Sunnah)) (7/453):

[There was none of the kings better than Mu'awiya as he is the best of the kings of Islam and his biography is the best of any king after him]!!!

We will further see how Mu'awiya and his actions from killing companions and innocent people, drinking alcohol, swearing at Ali and ordering people to do so, taking people's wealth in falsehood by the testimony of companions and enjoying the evil according to Obada and the acceptance of Uthman (May Allah be pleased with him). All this and Ibn Taymiyah Al-Hirani believes he has a good biography!!

Like this they manage to flip the falsehood into truth!

11) ONE OF THE TAB'EEN SAYS TO ABDULLAH IBN AMRO IBN ALA'S THAT MU'AWIYA IS ORDERING US TO PUT OUR WEALTH INTO FALSEHOOD AND KILL OURSELVES. IBN AMRO IS UNABLE TO DENY THIS CLAIM ON MU'AWIYA.

Narrated by Sahih Muslim (1844) and others from Abdul-Rahman Ibn Abd-Rab Al-Kaba said to Abdullah Ibn Amro Ibn Al-A's:

((This cousin of yours, Mu'awiya, orders us to unjustly consume our wealth among ourselves and to kill ourselves, while Allah says:" O ye who

³³ Contemplate on how the companions are fearful when opposing Mu'awiya that their blood may be shed! Contemplate Oh those defending this tyrant! This is for those who claim that how can the companions have stayed quiet if Mu'awiya was oppressing so much?!

believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, God is Merciful to you”.

The narrator says that (hearing this) Abdullah bin 'Amro bin al-As kept quiet for a while and then said: Obey him in so far as he is obedient to God; and disobey him in matters involving disobedience to God)).

12) MU'AWIYA ATTEMPTING TO REJECT NARRATIONS FORBIDDING INTEREST BASED ON THE FACT HE DID NOT HEAR IT FROM THE PROPHET (PEACE AND BLESSINGS BE UPON HIM)!!

Narrated by *Sahih Muslim* (1587) and in *An-Nas'ai* in his ((*Sunan*)) (7/275 or 4562) and the wording is for *Sahih Muslim* from *Muslim Ibn Yasar* and *Abdullah Ibn UbadiUllah* they said:

[Obada said: I heard Allah's Messenger (Peace and blessing be upon him and his family) forbidding the sale of gold by gold, and silver by silver, and wheat by wheat, and barley by barley, and dates by dates, and salt by salt, except like for like and equal for equal. So he who made an addition or who accepted an addition (committed the sin of taking) interest. So the people returned what they had got.

This reached Mu'awiya and he stood up to deliver an address. He said: What is the matter with people that they narrate from the Messenger (ﷺ) such tradition which we did not hear though we saw him (the Holy Prophet) and lived in his company?

Thereupon, Obida b. Samit stood up and repeated that narration, and then said: We will definitely narrate what we heard from Allah's Messenger (ﷺ) though it may be unpleasant to Mu'awiya (or he said: Even if it is against his will)].

This is authenticated by *Al-Albani* in ((*Sahih An-Nas'ai*)) (3/946). The narration that gold can't be sold except for gold at the same weight is narrated by a number of companions not *Ubada Ibn Al-Samit* alone!! Even if he was the only narrator it should be enough of an evidence to forbid interest! Other companions who narrate this include *Umar Ibn Al-*

Kattab (Bukhari 2134), Abi Bakra (Bukhari 2175), Abi Sa'eed Al-Kudri (Bukhari 2177) and others.

This *Hadith* proves that *Mu'awiya* used to deal with interest!!

Al-Qurtubi said in his ((*Tafseer*)) (7/392) from *Imam Malik* that *Mu'awiya* used to deal with Interest:

[Narrated from Ibn Wahb from Malik that he said: The land that evil is being practiced should not be lived in, and the evidence for this is the action of Abi Ad-Darda'a when he left the land of Mu'awiya when he was dealing with interest as he allowed gold to be sold more than its weight. It's narrated in the authentic books].

13) MU'AWIYA IS WEARING GOLD, SILK AND SITTING ON BEAST SKIN BY THE WITNESS OF A COMPANION AND THE ISLAM FORBIDS THIS.

Even *At-Thahabi* admits that *Mu'awiya* was not innocent of wrong and here are some of these narrations with authentic chains. *At-Thahabi* says in ((*Siyar Alam An-Nubala*)) (3/158):

[Al-Miqdam Ibn Ma'dikarib and a man of Banu Asad from the people of Qinnisrin went to Mu'awiya Ibn AbuSufyan. Mu'awiya said to al-Miqdam: Do you know that Al-Hasan Ibn Ali has died? Al-Miqdam recited the Qur'anic verse "We belong to Allah and to Him we shall return." ³⁴

He (Mu'awiya) asked him: Do you think it is a calamity? He replied: Why should I not consider it a calamity when it is a fact that the Messenger of Allah (Peace and blessings be upon him and his family) used to take him on his lap, saying: This belongs to me and Husayn belongs to Ali?

The man of Banu Asad said: (He was) a live coal which Allah has extinguished. Al-Miqdam said³⁵: I adjure you by Allah; did you hear the Messenger of Allah (Peace and blessings be upon him and his family) forbidding use to wear gold,

³⁴ In the narration of ((*Abi Dawood*)) (4131): (*Al-Miqdam Returned*) i.e. said recited the Qur'anic verse "We belong to Allah and to Him we shall return."

³⁵ In the narration of ((*Abi Dawood*)) (4131): ((*Today I shall continue to make you angry and make you hear what you dislike*)).

prohibited the wearing of silk, and prohibited the wearing of the skins of beasts of prey and riding on them?

Mu'awiya said: Yes.

Al-Miqdam said: I swear by Allah, I saw all this in your house, O Mu'awiya.

Mu'awiya said: I know that I cannot be saved from you, O Miqdam.]]³⁶

At-Thahabi says after this narration: [Its chain is strong. Mu'awiya is one of the best kings whose justice was more than their oppression³⁷ and he is not innocent of wrong and Allah will forgive him]. End quote from At-Thahabi in ((Siyar)).

So contemplate of how they are defending the falsehood and *Mu'awiya* is admitting he is doing wrong!

This *Hadith* is clear that he is disobeying the *Sunnah* of the Prophet (Peace and blessings be upon him and his family) in front of other companions.

The annotator in ((*Siyar Al-Nubala*)) accepts that the narrator *Baqiya* said who the speaker was in another narration.

14) IBN ABBAS AND SAMURA CURSE MU'AWIYA AND AISHA CURSES AMRO BIN AL-A'S! UMAR IBN AL KATTAB CURSES SAMURA THE FRIEND OF MU'AWIYA!

Narrated by *Al-Hakim* in ((*Mustadrak*)) (4/13) from *Aisha* (May Allah be pleased with her): ((*May Allah curse Amro Ibn Al-A's*)). *Amro* had been one of the supporters and leaders of *Mu'awiya* in his wars.

³⁶ Narrated by *Abi Dawood* (4131), *At-Tabarani* in ((*Kabeer*)) (20/269), and by ((*Ahmed*)) (4/132) but to an extent where the deviancy of *Mu'awiya* can't be revealed. It was revealed in *Ahmed's* narration that the speaker was *Mu'awiya*. *Al-Albani* classified the *Hadith* as authentic in ((*Sahih Abi Dawood*)) (2/778). Also narrated in *An-Nasai* in short (4255). The commentator in ((*Siyar*)) accepts that the narrator *Baqiya* said who the speaker was in another narration.

³⁷ No proof for this. In fact the opposite is correct!

In ((Musnad Ahmed)) (1/217) with an authentic chain that Ibn Abbas cursed Mu'awiya however in this narration Mu'awiya's name was replaced by X to cover up for him!!

Ibn Abbas said: ((May Allah curse X, they destroyed the decoration of the days of Hajj. Indeed the decoration of Hajj is the Talbiya (chanting))).

The narration in ((Sahih Ibn Khuzaima)) (4/260) proves that X is referring to Mu'awiya: ((Sa'eed Ibn Jubair said: We were with Ibn Abbas in Arafah and he said: Oh Sa'eed why are the people not doing Talbiya (chanting)?! I said: they are scared of Mu'awiya.³⁸

He said: So Ibn Abbas got up and said: Labayk Allahum Labayk... They have left the Sunnah from the hatred of Ali³⁹].

Ibn Kathir mentions in ((Bidaya)) from Jafar bin Sulaiman Ad-Dabi said: ((Mu'awiya appointed Samura for six months then removed him. Samura said: May Allah curse Mu'awiya, If I had been obedient to Allah like I am obedient to Mu'awiya he would never punish me))⁴⁰.

Ibn Abi Shaiba (2/108) narrates with an authentic chain that Ali (Peace be upon him) used to say in his nightly supplications:

((Oh Allah fight Mu'awiya and his clan, Amro Ibn Al-A's and his clan, Aba Al-Awar As-Sulami and his clan and Abdullah Ibn Qais and his clan)).

Narrated in Baladhuri with an authentic chain in ((Ansab Al-Ashraf)) (2/75) with the wording as follows: Ali said: ((Oh Allah curse Mu'awiya the son of Abi Sufyan firstly, Amro Ibn AlAs secondly, Aba Alawar AlSulami thirdly and Abdullah Ibn Qais fourthly)).

³⁸ This proves Mu'awiya used to enjoy the evil and forbid the good and none of the Muslims or companions is able to object!

³⁹ This narration is authentic. Narrated by Al-Hakim in ((Mustadrak)) (1/464-465) and authenticated by him. An-Nasai narrated it in ((Sunan Al-Kubra)) (2/419) and ((Sugra)) (5/253) and authenticated by Al-Albani in ((Sahih An-Nasai)) (2/631 or 2812). Also narrated in ((Aldeya Fi AlMuktara)) (10/378).

⁴⁰ See ((Tareekh At-Tabari)) (3/240), ((Bidaya Wal Nihaya)) (8/67), ((Al-Kamil Fi Tareekh Ibn Athir)) (3/343) and (7/275).

In regards to the narration in *Bukhari* (3765) from *Ibn Abbas* when asked about *Mu'awiya* he said he is a *Faqih* (i.e. a learned man who can give religious verdicts), this is from the alterations of the narrators. *At-Tahawai* in ((*Sharh Ma'nee Al-Athaar*)) (1/289) narrated the same story as: ((*Mu'awiya got up and prayed one unit as Witr then Ibn Abbas said: **Where did the donkey get that from?!***)). Its chain is authentic.

The *Sheikh Al-Kawthari* (May Allah be pleased with him) said that *Ibn Abbas* said he was a *Faqih* out of fear from *Mu'awiya*. Regardless the authentic narration is that he called him Donkey not *Faqih* as in two chains of narrations.

Sheikh Al-Kawthari mentions in his ((*Al-Nukat Fi Altaahdeeth An Rodood Ibn Abi Shaibe Ala Aba Hanifa*)) (Page 186) from the chapter of (*Witr with one unit of prayer*):

((*If it was correct that Ibn Abbas said Faqih then it was out of fear because Ibn Abbas fought under the banner of Ali (May Allah be pleased of him) so he needs to be careful when he speaks in public gatherings*)).

It has also been narrated that *Mu'awiya* was the first to sit in the sermons and the rest of *Banu Ummayah* continued upon this as in ((*Al-Kamil*)) for *Ibn Athir* (4/555). Likewise, *Mu'awiya* was the first to stop doing *takbeer* in the prayers as mentioned in ((*Fateh*)) (2/270).

In ((*Musnad Ahmed*)) (4/195), ((*Sahih Ibn Hiban*)) (7/216) and other sources that the companion *Sharhabeel Ibn Hasana* (May Allah be pleased with him) used to say: ((*I companioned the Prophet (Peace and blessings be upon him and his family) and Amro was more deviated than his donkey*)).

15) THE MESSENGER CURSES ALHAKAM AND HIS OFFSPRING WHICH INCLUDES MARWAN IBN ALHAKAM ONE OF THE GREATEST SUPPORTERS OF MU'AWIYA IN HIS ACTIONS:

Hafez Al-Haythami in ((*Mijma Al-Zawaid*)) (5/241):

[*Shaibi said: I heard Abdullah Ibn Zubair say as he was resting on the Kabaa:*

((By the Lord of this Kabaa that the Prophet (Peace and blessings be upon him and his family) cursed X and his offspring))⁴¹. Narrated by Ahmed and Bazar which said: Allah has cursed Al-Hakam and his offspring on the tongue of the Prophet⁴² (Peace and blessings be upon him and his family). At-Tabarani narrated it like this and the men of Ahmed are the Men of Bukhari and Muslim].

Al-Manawi says in ((Feydh Al-Qadeer)) (6/355):

[Al-Qurtubi said: It is fearless the actions of Bani Ummayah from spilling of blood, to stealing of the wealth, and destroying the people in the Arabian Peninsula and Iraq and other places. He said: The majority of Bani Ummayah opposed the orders of the Prophet especially in his family and his nation as they spilt their blood, concubine their women, prison their young, destroyed their houses, destroyed their honour, and cut their offspring. They disobeyed the orders of the Prophet (Peace and blessings be upon him and his family) and did the opposite.

How will they meet the Prophet (Peace and blessings be upon him and his family) and what will be their state on their state on judgment?].

The ironic thing about them is that after all these crimes *Mu'awiya* does and the objections from the Prophet (Peace and blessings be upon him and his family) we still are not allowed to speak negatively of him and cannot hate him but rather he must be called our master and say May God be please with him!!

That is how the wrong becomes right and right becomes wrong!!!!

The scholars of *Hadith* and knowledge that condemned *Mu'awiya* were always targeted by the terrorists and would often be accused of *Shi'ism* and *Rafidism* to destroy their image in front of the public! We can see this even in our current time! This is how the true *Sunnah* and following the

⁴¹ Narrated by Ahmed as X (4/5). Hafez Ibn Hajr said in ((Fateh Al-Bari)) (13/11): ((Some narrations have been narrated about the cursing of Al-Hakam and his children; Narated by At-Tabarani and other, most of it has some weakness and **some are good**)).

⁴² Narrated by ((Al-Bazar)) (6/159) and ((Aldiya Fi Al-Muktara)) (9/310-311) with Al-Hakam's name and not as X.

orders of *Allah* may be considered *Rafidism* and maybe even hypocrisy and disbelief in their eyes!

Some examples of scholars that were accused of *Shi'ism*:

Khalid Ibn Mukhled Al-Qutwani which is one of the teachers of *Bukhari* and *Muslim* and they narrated from him in their books. The *Hafez* in ((*Tahtheeb At-Tahtheeb*))⁴³ mentioned him and said:

((*Ajuri Ibn Abi Dawood* said: He is truthful but has some *Shi'ism*. *Ibn Sa'd* said: He had some *Shiite* beliefs **and only wrote from him because of necessity**⁴⁴. *Al-Ejli* said: Authentic and had some minor *Shiite* beliefs. *Saleh Ibn Mohammed Jazara* said: Authentic but was accused of some type of extreme belief⁴⁵.

Al-Juzajani said: He was an abuser⁴⁶ announcer of his false beliefs)) End quote.

May *Allah* have mercy on you oh reader; contemplate on how they describe him sometimes as ((*Had some minor Shiite beliefs*)) then ((*was accused of some type of extreme belief*)) and then *Al-Juzajani* the *Nasibi* says ((*He was an abuser announcer of his false belief*)).

THE SAYINGS OF THE GREAT SCHOLARS OF AHL AL SUNNAH WAL JAMAA IN CONDEMNING MUAWIYA

There have been many scholars of *Ahl Al Sunnah* who have condemned *Mu'awiya* and we will mention some of these great scholars of *Ahl Al Sunnah Wal Jamaa* including *An-Nas'ai* author of the *Sunan*, *Al-Hakim* author of the *Mustadrak*, *'Abd al-Razzaq* author of the *Musanaf*. The Imam *'Abd al-Razzaq* is the teacher of the majority of the scholars of *Hadith*

⁴³ In ((*Tahtheeb At-Tahtheeb*)) (3/101)

⁴⁴ So this means they accept from these authentic people to take their religion from and take narration from them.

⁴⁵ Look how they describe him sometimes as ((*Had some minor Shiite beliefs*)) then ((*was accused of some type of extreme belief*)) and then ((*He was an abuser announcer of his false belief*)). *Hafez Ibn Hajar* mentioned about *Al-Juzajani* in ((*Tahtheeb*)) (10/143): [*Al-Juzajani is famous for his Nasb and hatred for the family of the Prophet*].

⁴⁶ This means he used to swear and criticise *Mu'awiya*!

including Ahmed Ibn Hanbal, Ali Ibn Al-Madini (teacher of Bukhari), Mohammed Ibn Yahya At-Thuhli, Yahya Ibn Ma'een and others whom he is the teacher of all of them!!

- 1) IMAM AN-NAS'AI AUTHOR OF THE SUNAN (PASSED AWAY 303H):** *At-Thahabi* said in ((*Siyar Alam An-Nubala*)) (14/133) that An-Nas'ai: [had some Shiited beliefs like the hatred of the enemies of Ali like Mu'awiya and Amro].

At-Thahabi says in ((*Siyar Alam An-Nubala*)) (14/132): [An-Nas'ai left Egypt at the end of his life towards Damascus, there he was asked about Mu'awiya and what has been narrated about his virtues so he said: Does he not accept that we are not even mentioning him?! So they continued beating him up till they removed him from the mosque ... Al-Daraqutni said: He left to go to Hajj and was trialled in Damascus and achieved martyrdom].

Hafez Ibn Hajar says in ((*Fateh Al-Bari*)) (7/104): [Many narrations about the virutes of Mu'awiya have been narrated however none are correct in terms of the chain as agreed by Ishaq Ibn Rahoya, An-Nas'ai and others].

- 2) IMAM AL-HAKIM AUTHOR OF ((MUSTADRAK)) (PASSED AWAY 405H):**

In ((*Siyar Alam An-Nubala*)) (17/175) and ((*Tabaqat As-Shafiya*)) for Al-Subki (4/163): [When it was said to Al-Hakim to narrate some of the virtues of Mu'awiya so they may let you go. He said: ((It won't come from my heart meaning Mu'awiya))].

- 3) IMAM 'ABD AL-RAZZAQ AUTHOR OF THE MUSANAF (PASSED AWAY 211H):** In ((*Siyar Alam An-Nubala*)) (9/570) 'Abd al-Razzaq said: [Don't contaminate our lesson with the mentioning of the son of Abu Sufyan].

- 4) IMAM HAFEZ ABU GHASSAN AL-NAHDI AL-KUFEE ONE OF THE GREAT SCHOLARS OF HADITH IN ALKUFA AND FROM THE TEACHERS OF BUKHARI, ABU ZURAA, AND ABI HATIM:**

In ((*Siyar Alam An-Nubala*)) (10/432) about Abu Ghasan who is a narrator from in the six books of Hadith: [Abu Ahmed Al-Hakim from Hussain Al-

Ghazi said I asked Bukhari about Abu Ghasan, He said: What exactly are you asking about? I said: His Shiite beliefs? He said: He is on the same opinion of his country. If you had seen UbaidUllah Ibn Musa or Abu Nuaim and our Kufi scholars you would not have asked me about Abu Ghassan.

I said (Thahabi): Abu Nuaim and UbaidUllah loved AbuBakr and Umar, but they would abuse Mu'awiya and his clan].

UbaidUllah Ibn Musa did not allow anyone by the name of Mu'awiya to enter his house nor narrate from someone whose name was Mu'awiya as in ((Siyar Alam An-Nubala)) (9/556-557).

- 5) IMAM HAJEZ JARIR AL-DHABI (PASSED AWAY 188H),** *Ibn Hajar said in ((Tahtheeb)) (2/66):*

((Khalili said in Al-Irshad he is authentic and Qutayba said that Jarir used to abuse Mu'awiya in public)).

- 6) IMAM SA'AD ALDEEN AT-TAFTAZANI AL-HANAFI (PASSED AWAY 793H).**

Sa'ad At-Taftazani said in ((Sharh Al-Maqased)) (5/310): [That means what happened between the companions as mentioned in the books of history and on the tongues of the scholars appears that some of the companions deviated from the straight path, and reached the extent of oppression and transgression. Also caused by ignorance, jealousy, hatred, arrogance and the wanting of position and kingdom and deviance towards lust. Not all the companions are infallible nor are the people who met the Prophet (peace and blessing be upon him) are necessarily good.....

And what happened after to the Prophets family (peace and blessing be upon them) is so clear that cannot be hidden, so devastating that there's no two opinions about it, so much that the inhabitants of the heavens and earth are weeping over it and the mountains are breaking..... So may Allah's curse be upon those who participated or whoever was happy and the punishment of the hereafter is much longer and worse].

Ibn Kathir says in his ((Tareekh)) (8/224) about Yazid Ibn Mu'awiya that Mu'awiya placed as the Caliph after him:

[What is narrated from the poetry of Ibn Al-Zabra in Uhud was said to have been said by Yazid:

I wish my forefathers at Badr had witnessed

How the Khazraj are by the thorns (spears) annoyed

We have killed the masters of their Chiefs

And equated it with Badr, and it was so indeed

.... If Yazid actually said this then May Allah's curse be upon him.... Many things have been narrated from him from crimes which he did not survive after the Hura and the murder of Al-Husain until Allah destroyed him like he destroyed the tyrants before and after him indeed he (Allah) is all knowing all powerful].

Ibn Kathir said in his ((Tareekh)) (8/223) upon commentating on the Hadith: ((Whoever instils fear upon the people of Medina; Allah will instil fear into them and curse them ...)), he said: [Scholars have used this as evidence to allow the cursing of Yazid the son of Mu'awiya. This is the narration by Ahmed Ibn Hanbal which was chosen by Al-Khalal, Abu Bakr AbdulAziz, Abu Ya'la the judge and his son Abu Hussain the Judge and was accepted by Abu Alfaraj Ibn AlJawzi in a separate book].

ABU SUFYAN IBN HARB, THE FATHER OF MU'AWIYA:

Narrated by Muslim (2504) from Aidh Ibn Amro said: Abu Sufyan came to Salman, Suhaib and Bilal in the presence of a group of persons. They said: **By Allah, the sword of Allah did not reach the neck of the enemy of Allah as it was required to reach!!**

Thereupon Abu Bakr said: Do you say this to the old man of the Quraish and their chief? Then he came to Allah's Apostle (may peace be upon him) and informed him of this. Thereupon he (the Holy Prophet) said: **Abu Bakr, you have perhaps annoyed them and if you annoyed them you have in fact annoyed your Lord.**

So Abu Bakr came to them and said: O my brothers, I have annoyed you. They said: No, our brother, may Allah forgive you].

Al-Kawthari Al-Hanafi in ((Safat Al-Burhan)) said: And from the beliefs of this group is ((Comparing Allah to his creation and place, Takfeer of those who disagree and the support of the family of Harb⁴⁷)).

RESPONSE TO THE OPPOSING ARGUMENTS:

All the narrations regarding the virtues of *Mu'awiya* as already mentioned previously have been rejected by major scholars of *Hadith* including *An-Nas'ai* and *Ishaq Ibn Rahoya* and others!!

Some created some false virtues for *Mu'awiya* such as the Uncle of the Believers and scribe of the *Quran*:

- 1- The myth of the Uncle of the Believers:** Who is the one who said that *Mu'awiya* is the Uncle of the believers? Is it the *Shariah* or is it the arrogant who make up false virtues!

Did the companions call *Mu'awiya* Uncle of the Believers?

If *Mu'awiya* is really the Uncle of the Believers then *Huyay Ibn Aktab*; the Jew and the father of *Safiya* would be the Grandfather of the Believers⁴⁸?! The Coptics of Egypt – brothers of *Mariyah Al-Qubtiya*- would the Uncle of the believers too?

Ibn Kathir said in the *Tafseer* of (*Ahzab*: 6) (*and his wives are their mothers*):

⁴⁷ The *Nawasib* are the supports of *Abu Sufyan Saker Ibn Harb*! Strangely, they stand by the side of *Mu'awiya* which the Prophet (Peace and blessings be upon him and his family) said as in ((*Bukhari*)) (447): ((*Ammar will be killed by the rebellious (transgressing) group. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire*))!! This proves *Sheikh Al-Kawthari* was not a *Nasibi* but was also against *Mu'awiya*!

⁴⁸ This uncle is False! If it is real then why did *Zubair* (May Allah be please with him) marry *Asmaa* the sister of *Aisha*. According to that assumption she would be his aunty and marrying your aunty is forbidden! Contemplate they will never mention that *Ibn Umar*, *Abdulrahman Ibn Abi Bakr* or other as Uncle of the Believers! The reason for this is that this title is only with those who are extreme supporters of *Mu'awiya* who is the leader of the rebellious group calling to hell fire!

[Can we say that Mu'awiya is the uncle of the believers? The scholars have two opinions (May Allah be pleased with them). As-Shafee said: That is not said for him].

The word (*not*) has been removed from some of the newer editions as these editions have been altered with to change the meaning.

2- The myth (Scribe of the Quran)!!

We say: Scribing the Quran doesn't mean infallibility! Mu'awiya was not even a scribe of the Quran or revelation!!

Where is the evidence that if someone was a scribe of the Quran then he is infallible?! And that he cannot be criticised or cannot be a *Fasiq* or *Murtad* or *Kafir*? What can be said about an uncle this can be said too! Mu'awiya was not even a scribe of the Quran!

Ibn Abi Sarh was a scribe of the Quran. *Hafez Ibn Hajar* in ((*Isabah*)) (4/109):

((*Abdullah Ibn Sa'ad Ibn Abi Sarh* was a scribe for the Prophet (Peace and blessings be upon him and his family) and the Satan deceived him and joined the Kuffar. The Prophet (Peace and blessings be upon him and his family) later ordered he be killed on the day of Fateh...)).

Narrated by *Abi Dawood* (4358) and *An-Nas'ai* (4069) and its chain is authentic.

Also narrated in ((*Sahih Bukhari*)) (3617) and ((*Muslim*)) (2781); this is the wording of *Bukhari* from *Anas Ibn Malik* (May Allah be pleased with him):

[There was a Christian who embraced Islam and read Surat-al-Baqara and Al-`Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out].

Also narrated in *Ahmed* (3/120) with an authentic chain and in ((*Sahih Ibn Hiban*)) (3/19) from Anas: [There was a scribe for the Prophet (Peace and blessings be upon him and his family) then he left Islam and joined the polytheists and then died. The news reached the Prophet (Peace and blessings be upon him and his family) and said: ((The earth will never accept him))].

- 3- Some people claim that we can't criticise Mu'awiya because of the verse [That was a nation which has passed on. It will have [the consequence of] what it earned and you will have what you have earned. And you will not be asked about what they used to do].** Their Interpretation is false! The blessed verse means that we will not be judged or punished for the actions of the people who passed away especially we did not commit their actions! Why would *Allah* forbid us to remember the past and what they did good and bad! If that was the case why did *Allah* tell us so many stories of *Iblees*, *Pharoah*, *A'ad*, *Thamood*, *Noah*, *Yusuf*, even up to the hypocrites up to the time of the Prophet (peace and blessings be upon him and his family) ... [We relate to you, [O Muhammad], the best of stories in what we have revealed to you of this *Qur'an* although you were, before it, among the unaware]. !

If this claim was correct, why would *Allah* condemn the Pharaoh and we worship *Allah* by reciting verses of his criticism and other verses on *Abu Lahab* etc... Even though they have already passed away!! So now their claim with the blessed verse is incorrect!!

- 4- Some narrate the Hadith of Umar Ibn Sa'eed said: [Don't mention Mu'awiya except with good because I heard the Prophet (peace and blessings be upon him and his family) say: ((Oh Allah guide him))].** Narrated by *At-Tirmidhi* (3843) and he weakened the narration.

Al-Albani classified it as authentic, he is wrong!! *Amro Ibn Waqid* was classified as weak even by *Al-Albani* such as in his ((*Da'ef*)) (2/341). A number of scholars weakened him see ((*Tahtheeb At-Tahtheeb*)) (8/102) and (6/220).

5- Some of the *Nawasib* use this narration: ((*Oh Allah teach him the Book and protect him from punishment*)).

Narrated by *Ahmed* (4/127) and *Ibn Adi* in ((*Al-Kamil Fi Ad-Duafa*)) (6/2402).

I said: This supplication is actually for *Ibn Abbas* but was fabricated and changed to *Mu'awiya*! In the chain is a man known as *Al-Harith Ibn Ziyad* who is unknown as in ((*Tahtheeb At-Tahtheeb*)) (2/123), ((*Al-Mizan*)) (1/433), which *Ibn 'Abd al-Barr* said: ((*He is unknown and his narrations are strange*)).

This is a short and concise letter on this topic we ask *Allah* to make us from those who follow in good, make us from those who love and hate for the sake of *Allah* Almighty, and make us steadfast on belief. May *Allah* resurrect us with his pious servants and the family of the Prophet and his righteous companions under the banner of the greatest messenger *Mohammed* (Peace and blessings be upon him and his family). And praise be to *Allah* the lord of the Worlds.